

NATIONAL DEFENCE UNIVERSITY

Historia

History of Indus Civilisation; a Constructivist view

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5/18/2020

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Historia

Vedas of Aryans

History of India is interesting as it has direct impact on the twentieth century events, India was partitioned in 1947 on the lines of the religion and that line of division is almost identical to the line that existed almost 2500 years ago which is roughly the Indus valley on the west of India forced the majority of the people living in the east to concede the fact that culturally this valley is of different nature than the majority of the eastern people ,no doubt that when India was portioned there were two wings of the Pakistan one in the Indus valley and other in the extreme east but for the history the story of India itself starts from the Indus Valley.

The history of mankind is obscure and still shrouded in mystery despite our travelling to the space on a regular basis, our origin is not clear there are varying theories and philosophies to highlight from where we humans have taken spring, geologist who study the life of the earth are confident to celebrate its billion years¹ birthday and philosophers question what was there when this earth was not there?.from historian point of view basing upon the visible evidence in the form of available texts ,archeological remains and on logic the present day civilization dates back to almost 7000 years before Christ and the earliest civilization which we have originated in the asia mainly in the east on the banks of great rivers like Nile, Euphrates and Indus.

By 6000 or 7000 B.C. there were already quasi-civilized communities almost at the Peruvian level. It is in lower Mesopotamia however and in Egypt that there first appear cities, temples, systematic irrigation, and evidences of a social organization rising above

¹ **Earth** sciences." *Encyclopædia Britannica. Encyclopædia Britannica Online Academic Edition.* Encyclopædia Britannica Inc., 2012. Web. 16 Feb. 2012.
<<http://www.britannica.com/EBchecked/topic/176118/Earth-sciences>>

*the level of a mere barbaric village-town. In those days the Euphrates and Tigris flowed by separate mouths into the Persian Gulf, and it was in the country between them that the Sumerians built their first cities. About the same time, for chronology is still vague, the great history of Egypt was beginning.*²

Whereas the history or the epigraphy of Nile and Euphrates has been able to pass down to us the culture and religion of these two great civilisations in the form of tablets and seals which inform us of the deities, the codes the life pattern of those ancient people with certainty, we know that Gilgames fighting with lions that dates back to 3000 years BC, it is 1 and half inch in length and is preserved in British Museum, there are quite a number of seals showing men with wings, heavily maned lions then there are very elaborate seals which depicts a sow walking with almost half a dozen of her siblings through a field³, but no such thing or evidence was available for India other than the

² A Short History of the World, H. G. Wells New York The Macmillan & Company 1922, Chapter XV

³ Dawn of Civilisations, the seals are marked as such majority of them are in British Museum and Louvre Museum in Paris.

oral traditions which are called Vedas before the archeological excavation carried out in 1922 in Indus Valley which have been termed as one of the greatest of our time it is a coincidence that two of the greatest riddles of human civilization were unlocked in the same century with the finding of the Pyramids. therefore one has to look into the Nile and Euphrate cultures of the past to find the similarities in the Indus Valley civilization and as such to fill the vacuum .

The Egyptians religious traditions that has deciphered from these seals highlights that they had a high priest which was responsible for all the ceremonies for the reason that the ruling princes were too busy with the state craft to have time to carry out these ceremonies to the perfection otherwise it was the princes in whom the divinity was placed, these chief priest was called Uibu and he would insist on the human cleanliness by washing, each act of sacrifice contained an accompanying number of words whose die sequence and harmony must be adhered ‘ one false note a single discord between the succession of gestures and the utterance of the sacramental words, any hesitation ,any awkwardness in the accomplishment of the rite

and sacrifice was vain'⁴ thus a breed of professional priests emerged whose main task was to carry out these duties on behalf of the ruling class,the gods of Egypt were numerous they were rather a nation of gods they had gods for every part of their life ,sun was a living god,their religious belief was based upon the idea that heat of sun fermented the soil of the Nile and from there the creatures were born, there was a class system in Egypt, The priests were exempted from the military duty and also from certain taxes,they lived on the sacrificial meat and the milk offered by the commoners, they would carry out prediction for the rulers.

Chaldeans of Euphrates{3800 BC} on the other hand were not that good in city construction as the Egyptians were , yet their temples were as high as possible to construct {tower of Babel}⁵ one of the leading historians of Chaldea was Berossus ,one of the key features of their seals were the depiction of fights with the lions,hunting of lions with arrows,capturing the horses with lasso, depiction of half man half fish

⁴ Ibid,p-124

⁵ Ancient Fragments of the
Phoenicians,Chaldeans,Egyptians,Persians,Indians and other
writers,Issac Cory,{Pickering,London,1832}pp-31-34

deities, horses being hunted by the dogs, they show that hogs have been tamed and so were ass, ox, goat and sheep and yet the horses were untamed as far back as 3000 BC, and extraordinary seal depicts a bull with precise anatomy and however there is no depiction of elephants. The concept of the world conceived by the Chaldeans was around their first king named Alorus who ruled for over 36000 years and they believed that ‘ In the time when the gods were not created not one as yet, when they had neither been called by their names... then Lukhmu and Lakhama were the first to appear... in the time when nothing existed which was called heaven above and nothing below had as yet received the name earth there existed Apsu the ocean’⁶ thus the creation of the earth according to Chaldean was based upon the water and they further had the belief that a great flood came, similar to the Egyptians the Chaldeans also believed in the divinity of the king partly hereditary and partly selection and they also had a high priest for religious ceremonies called ‘ Ishshakku’, their deity was goddess Allat represented with body of a disformed woman with half lion, having wings and serpents in her hands her children were two

⁶ Dawn of Civilisations, p-563

lions, the seals highlights a dog being on a leash apart from an oxen seal which is almost an replica of the seal that was excavated from Moenjodarro..

Historians have marked seven different groups which existed in early civilization which dates to 3000 years BC they are Hebrews ,Egyptians, Armeans, Phoenicians, Hitties, Armenians and Persians and certainly Chinese have to be added in this list. Iranians were nature loving people who had a kind of monotheistic religion based upon a good and evil character the Mazda{wise} and Ahura{lord} were worshipped and supremec deity was Ahura Mazda and this praying was done without any temple or ritual but fire was used for this purpose in the open and preferably on top of mountain, the Iranian god of war was Mithra, the evil was Ahriman. Cyaxares {625-593 BC} and his decendents Cyrus {550-530BC} were able to conquer the Greek cities of asia minor and later to extend their rule in the east to the inclusion of the Indus river and to its upper mouth at Taxila which the Persians called gandhara and Sindhu⁷ respectively ,they made a

⁷ Cyrus the Great,Jacob Abbott,{Harper & Brothers,NewYork,1903},p- also see Shohrab & Rustam an episode ,Matthew Arnold & Marrie Snell{Warner ,Chicago,1896},p-82

satrapy{province } of this Indain conquest, later Cyrus commissioned a Greek adventurer to sail down the Indus to have a feasibility of trade and shipping in the river, however the history is silent as why the Cyrus did not pursued the idea of finding the origin of the Indus. This is the first record of India or the Sindhu {Indus river} that is in written form.

Darius I {521-485BC} had his empire divided in twenty satrapies, The Greek cities which were ruled by the Persians revolted in 490 BC and the resultant battle of Marathon as such marked the beginning of the end of Persian hold over the Greeks however Xerxes another Persian made an attempt to reconsolidate his empire but again a string of defeats at Salamis and Mycale in 480 BC further weakened the Persian hold. All this has passed down to us through the Greek historians among whom Herodotus is called the father of history had no knowledge of India other than that 'eastern part of India is rendered desert by sand {east of Indus and south of Punjab}'⁸. The birth of this Zoroastrian religion and the rise of Persian empire are rather synonymous to each other it initially took birth in Parthia {northern Iran}, where one of the local ruler adopted it and soon in the time of the Cyrus {550-530 BC} it became a kind of

⁸ The History of the Arts and The Sciences of the Ancients, Charles Rollin, {Blackie, Glasgow, 1829}, p-570

official religion. Zoroastrianism flourished in the land of ancient Iranians [Aryao Danhavo} who were living in eastern part of the Persian Empire which is modern day Afghanistan and the area up till Indus and Baluchistan. Zoroaster was the son of Poroushaspa therefore he also belonged to a rich family his exact date of birth is not very precise but it is certain that he underwent hardships in his preaching which were to get away from false gods and to worship Mazda the one true god thus his followers are called Mazdayasni, it is probable that Zoroaster lived in the time of King Gushtasp, he was murdered in the city of Balkh ,his time is 1200 B.C.⁹, thus his time and the end of Indus Valley civilization almost coincides.

But there was more to India than just the mere desert which Herodotus observed but it was discovered with the archeological discovery of Moen Jo daro and Harappa in 1920's, but before this discovery there were oral traditions in the India which are called Vedas [means knowledge] which are four in series the first one was composed in 11th or 12th century BC and is called RigVeda the second is called Samaveda and is composed of hymns of the RigVeda the third Veda was composed

⁹ A Brief sketch of Zoroastrian Religion & Customs, An essay, Ervad Sheriarji Dadhabhai Bharucha {Bombay 1893}

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in 10th or 9th century BC and is known as Yajurveda and is composed of prayers the fourth veda is called Atharvaveda¹⁰, in short the Rig veda is the oldest and other have been derived from it, 'Rig Veda is thus not only a poem but a history'¹¹, but what kind of history does this Vedas give us

The Vedas speak of the battles that took place between the Aryans and the Dravidians. Aryans had no rituals neither they had any temples, for Aryan his horse was the most sacred and he used it in a chariot, Aryan was fond of warfare and Indra was the god the hero warrior for whose pleasure and favour Aryan would sacrifice the bull and the cow, Varuna was another god of Aryans which looked after the sun and sky 'sun and stars were his eyes' Rudra was the god of the rain and later known as the Shiva.

The hymn of creation *THEN was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?*² *Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing* *whatsoever.*

¹⁰ History of Asia, Volume I, Woodbridge, p-131-134

¹¹ The rig veda a History, Raeshwar Gupta {Jogendra Nath, Chittagong, 1904}, p-12

*3 Darkness there was: at first concealed in darkness this
All was indiscriminated chaos.
All that existed then was void and form less: by the great
power of Warmth was born that Unit¹²*

There are vedas for the gods for daily life like marriage vow which is almost as true for today as it was thousand years ago

The Indus valley is 950 miles long and 700 miles wide, its slope is steep 1:7,000 nearly double of the Egyptian civilization and Harappa and Mohenjo daro were its two main cities 350 miles apart with Harappa at the upstream, Harappa destroyed the Mohenjo daro and its subsidiaries ,therefore it has been established and speculated that the people of Harappa were more ferouses and more advance as to cause the destruction of downstream riparian culture but from where these harappians came is not certain and when they started is also not sure but what is certain that it finished in 1500 B.C., Aryans were carried out wholesale massacre of the mohenjo daro and adjoining centres there is another theory that since Harappa was more agriculturist in outlook thus it escaped the destruction but it is possible that Mohenjo-Daro was destroyed by the harrappian and they were the Aryans in deed. About the culture of

Harappa 'it is difficult to say whether slavery existed'¹³, on religious side nothing great is understood about these civilization as not many artifacts have been discovered apart from the statue of a dancing girl from Mohenjo-Daro and a dancing boy in Harappa yet it is established that people of Mohenjo daroo did worshipped a god in the form of a human.'4500 years ago human development reached a striking peak in the Indus Valley cities of Harappa and Mohenjo Daro'¹⁴. Regarding Aryans the mystery deepens as to who they were it is again established that they had narrow skull and light skinned and this to some extent is related to even present day high esteem for fair skin and colour which is notably regarded as a nobility in the person, *These Indo-Europeans were white men like the Semites but they spoke a different language they had lived among the peaks which surround the plateau of Iran and that are why we call them Aryans Under the leadership of Zarathustra (or Zoroaster) who was their great teacher many of them had left their mountain homes to follow the swiftly flowing Indus River on its way to the sea.*¹⁵

¹³ Ibid p-476

¹⁴ Cambridge Encyclopedia of South Asia ,1982, p-9

¹⁵ THE STORY OF MANKIND By Hendrik Van Loon, Ph.D. November 27, 2009 [EBook #754]

‘Aryans ,Persians all originated from Pamirs’¹⁶ it is very much possible that these Aryans came down with the flow of the river from its source in the far off mountains .There exist no literary tradition throwing light on the origin and growth of great cities of north west India¹⁷. The archeological excavation by John Marshall in 1922 brought up the Indus Valley civilization and also another civilization which strangely did not existed on the banks of river as all other great civilization does, this was the Mehi and Killi which were found in the West of the Indus ,a an aerial reconnaissance highlights the signs of water and dry beds of the river are there which can be distinguished in the background of the brown mountains these civilizations especially the Mihi or Mehrgarh are on the same track which is still used by the caravans the famous Bolan Pass, on the other hand another signs of

¹⁶ Sohrab & Rustam an episode,Matthew Arnold& Marie Snell,{werner,Chicago,1896},p-82.

¹⁷ History of mankind volume One Jacquer Houter & Sir Leonard Wooley{Harper & Row, NY,1962}a UNESCO project ,p 451-458, also see Glimpses of World History Jawaharlal Nehru{John Day ,NY,1934}

civilization are to be found in the Kot Diji area which has been called as the Chando Darro¹⁸.

Hinduism or Brahminism

The knowledge about the Aryan way of life is more or less transmitted orally they used to sacrifice human life occasionally but generally it was in the form of cattle and horses¹⁹, these oral traditions are called Vedas and it gives an insight into the life of Aryans and of that period which exists between 1700-900 B.C., The Vedas thus reflects on the cultural and life pattern of the Aryans and from them one can assume that Aryans were a happy and cheerful race who was at times scared of his wife and his mother in law as well especially after loosing in the gambling

and then the Puranas which are old Sanskrit text dating from 900-500 B.C., they are religious fables.

¹⁸ Ibid p-452-458 and also the map. Also see History of Asia Volume 1, Woodrige, p-125

¹⁹ India a History, John Keay, {Grover Press, New York, 2000,} p-32 also see Nehru p-96

"The Rishi replied, Vedas, is a sacred work... In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a mighty egg,. From this egg came out the lord Pitamaha Brahma,.. After these were produced the wise and most holy Brahmarshis, and the numerous Rajarshis. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due succession. And thus were produced all things which are known to mankind.. From these are descended the family of the Kurus, ; also rules for the conduct of mankind; also histories and discourses with various srutis;. It is elucidated by other Shastras, and comprehendeth the sense of the four Vedas²⁰.

The Brahmin gave the formality to this existing life pattern there is definite account of how a group in ancient world becomes the ruler of a person and society's rituals but this is how the Brahmin became the

²⁰ The Mahabharata of Krishna-Dwaipayana Vyasa
Translated into English Prose Adi Parva, Author: Kisari
Mohan Ganguli, Release Date: April, 2005 [EBook
#7864] pp5-7.

soul master of the Indus valley inhabitants, they were not the last one because this pattern was followed by the Persians as well where the king was subject to the high priests supports for his coronation²¹{Mazdaism}

Brahmin brought a change in the social and cultural life of the people of Indus civilization it is clear that these civilizations were much advanced in their life which is evident from the archaeological ruins of the twin civilizations of Mohenjo-Daro and Harappa the worshipping of the horse the bathing system the sanitation system all indicates their growth of the social pattern. The evolution of caste system took place either with the advent of these Aryans or it could be in place before that is also not clear, however with the passage of time there emerged four clear classes in the society the Brahmin or the religious teachers occupied the upper hierarchy along with the Kshatriyas the rulers, Vaishyas the farmers and traders the shudras or the lowest echelon of the society. The life pattern at that time was more or less similar to the life pattern that remained in vogue till seventeenth century in India or at other parts of the world, there was a class of people who performed the so called dirty work of disposing the human and animal waste and it were these which became the untouchables. The history of world as transferred to us have covered almost every segment of the life yet the act of human

²¹ History of asia, vol, I, pp-65-69

waste disposal has remained in obscurity who and where it was disposed is an enigma but it is understood that it was an act which remained unavoidable since the birth of humanity ,the animals are free in this aspect they can pass on their waste without any social taboo but what were the human pattern is not understood so far, did humans also acted the way the animals do ,logically at some point in history the humans considered it as an act that has to performed in privacy or away from the habitats. In the rural villages of Sindh and Punjab as late as 1989 and in certain cases still in parts of the Baluchistan and even in the vicinity of these two cradles of civilization the women perform act of nature collectively at night when they go out of the village and sit together in fields chatting and defecating ,in some civilization the body is then cleaned with stones, mud ,leaves or water unfortunately the Vedas are silent on this aspect but probably the people who were associated with the cleaning of these excrements were placed in the untouchables category, this is how the human castes evolved. Another interesting case is the use of the cow dung for burning at what time in our history it evolved is again not very clear to us and were only the low caste performed these acts or it was acceptable in high castes is again shrouded in mystery. In the same area of civilization the women folk of high castes do perform this work of converting animal feces into the cakes used for burning. The whole point of discussion is to highlight

that even today we are not clear on the basic acts of our race. This caste system was not restricted to the Aryans but in the code of Hammurabi the distinction is drawn between the gentlemen the poor and the slave²² similarly the Hittite law also sharply distinguishes between the free man and a slave. This caste system was not restricted to the Aryans but in the code of Hammurabi the distinction is drawn between the gentlemen the poor and the slave²³ similarly the Hittite law also sharply distinguishes between the free man and a slave. the caste system was fully incorporated with four castes the katriya and raj Anya at the top these warriors families acknowledged a chief as their raja, the katriya acted as the ritual authority of the caste also the non katriya were called Brahmin and were taken as the parallel authority on the religion , it is very much possible that there existed two religions in the India at that time one which was preached and followed by the natives or the Dravidians and the other of the Aryans and thee is also a possibility when one takes a look at the modern religions and see how they have expanded into the sects thus the probability of having sects within the Aryan race cannot be ruled out., to these two races were added another which performed the agriculturist duties of crop and feeding the entire race they were called Vaisya they were also considered of the Aryan stock and thus 'dvija' twice

²² History of Mankind,p-476

²³ History of Mankind,p-476

born. And then there were Sudra the slaves. ‘Brahmin was his mouth, rajanya was his arms, his thighs became Vaisya and from his feet Sudra was produced’,²⁴.

Brahmin were no different from the high priests of the Egypt and Chaldea and neither their conduct is any different from them, despite lack of any positivist evidence of how they developed the society into four varnas or the castes the logi dictates basing upon the evidence of tablets and old scripture found on the other civilisations that these riparian cultures had something in common due to lack of grandeur and size of Indus Valley it seems more logical that it was influenced by the other two, probably Aryans brought this society with them from the distant land.

Dravidians had their own gods about which nothing can be written with certainty but the Aryans' gods were distinct and have a striking similarity with the deities of the other two civilisations. Mohenjo-daro lived from 3500-2700 BC and it died a death probably due to the nature when Indus changed its course or buried it under silt, from where these Dravidians came no one is sure.

²⁴ Ibid, p-54, the term used for caste in the Vedas is color the color associated with four castes as per Mahabharata were white, Red, Yellow and Black

Judaism, Christianity

The origin of Judaism is as old as the civilization itself it originated in the West of the Indus civilization and there is nothing wrong to assume that they both took their birth in the same time period, however in case of Judaism the life starts with the creation of earth in six days and on seventh day God rested

01:001:003 And God said, Let there be light: and there was light.01:001:004 And God saw the light, that it was good: and God divided the light from the darkness.01:001:005 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.01:001:006 And God said, Let there be a firmament in the midst of the and then he created man and woman and heaven and hell and finally the creation of Adam the man and from there the story of mankind starts with a Satan driving the Eve and Adam out of the heaven and onto the earth, the concept of life at earth when Adam and Eve descended is more or less similar to present day in terms of body shape and then one morning God appeared in shape and talked to Abraham the very first man whom he chooses at random in the present day Middle east or more precisely in Israel and God made a covenant with Abraham that as long as he and his race will carry out the circumcision the God will remain on the side of his race. From there the race of Abraham started in which

came many notable prophets like Noah and Moses in case of Noah the flood came which was so great that it washed away every remnant of life and any historical evidence [similar to the flood of Manu of Hinduism] Moses took the children of God away from the pharaohs of Egypt²⁵

03:001:001 And the LORD called unto Moses, and spoke unto him out of the tabernacle of the congregation, saying, 03:001:002 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle

And these children later became Israelis and their tribes then wandered around the world and in one instance they came to settle in the area close to Indus Valley and it are again very much possible that these Israelis were in fact the Aryans but that is only a hypothesis²⁶. These Israelis or Jews as they are known world over ruled for a long time with King Solomon and carved their own laws and codes which included a very strict absetentisim from eating pig meat the story given in the Old Testament of

²⁵ God gave eleven commandants and not the ten as popularly perceived the eleventh commandment is not to make any idol. All the commandments are given as appendix. King James Bible Book Three, Levitus

²⁶ The Pathan or afghan historians claimed to be the lost tribe of Moses

where seven brothers one after the other are burnt alive in front of their mother for refusing to eat the pig meat and finally the mother herself refused to do so highlight the importance of this code although it was not given in the original of the laws.

Jesus of Nazareth was a Jew and a carpenter by profession , a revolutionary, he sought changes in the existing rites of the temple and the hold of the priests, since he was born without a father thus it was difficult for ordinary person or Jew to comprehend his holiness and apart from the fact that Jesus was able to cure the people there was nothing extra ordinary about him, he was charged with blasphemy and sentenced to death and as per the tradition of the time the people had a choice to free one person on that day and the Jews choose Barabbas a criminal rather than Jesus Christ ²⁷ and Jesus was put on a cross, for another three hundred years the Christians were persecuted all over the Europe and especially in the roman empire it was only when the Emperor Augustus himself converted into Christianity that they were able to live in peace and now it was the turn of Jews to be hunted and to pay for their deeds and many Jews migrated in the inside of Arabia and Median

²⁷ This event is in Bible....and also in many motion picture especially Barabbas{Anthony Quinn,1956, Jesus of Nazareth 1972,Last Temptation of Christ in 1997}

became one such town where they were in majority. Jesus did not brought any change or any new law

Alexander the Great

There is always a watershed mark in history the very first and till to date most authentic water mark in relation to sub continental past is Alexander The Great who in 323 b.c. invaded India, in fact almost all historical inquiries regarding India starts with Alexander the Great for the reason that Indians were poor in recording their history²⁸ before this bench mark yet there was India before him also although it was discovered much later. Much has been written about him and his campaigns by his historians which provides the firsthand knowledge about the social life pattern of the time, unfortunately almost all the original work written by his historians and soldiers was destroyed before it came into lime light and the first account and the one which is regarded as most authentic is the one written by Arrian but it was written in 70 A.D. almost three hundred years after Alexander therefore one is again at loss regarding

²⁸ The discovery of india, Jawaharlal Nehru[John day ,new York,1945],p-92

the primary sources about the Alexander's venture in the Indus valley²⁹.

But Indus Valley was already in knowledge of the Persians³⁰ who in fact named Sindhu as Hindu because of the Persian language calling S as H and the whole of Indus valley was under them. The head of the Indus Valley was at taxila or Tasikla where the Indus enters the plains from the mountains and then runs along in the plains till it drops into the Arabian sea a distance of over 500 miles and in the mid of its journey the Indus is joined in by five rivers namely from east Jhelum, Chenab, Ravi, Sutlej and Beas all these rivers originate from same mountains which forms the northern border of Indus valley the Himalayas. The width of this upper valley of five rivers is almost 350 miles in width and it narrows down to 75 miles near Multan where the five rivers joins Indus and then remains almost 50 miles till it joins the sea. The tashkila was the most prosperous of all the cities and the revenue from here surpassed all the revenue from other cities, it was the Persian province and so was the lower portion of the Indus valley. At some time in 516 B.C., Darius Hystaspes sent Skylax a Greek seaman of karyandu to explore the course of the

²⁹ arrian

³⁰ Nehru,p-104

River Indus ³¹ during which not only the river was explored but the people living astride were also made subject of the Persians there are no accounts of a battle waged or raged for this dominion purpose but if history is an indicator of future of past then this first colonialisation of Indus valley was something which will be followed for another 2500 years in almost the same patten since we do not have the record of that extreme past but from the recent record one can fairly assume that this subjugation was rather peaceful however one odd battle cannot be ruled over. The Satapatha Brahman narrates how people of India moved from west to east; the route along the foothills of the mountains the Himalayas was known as Uttarapatha or the northerly route and Daksinapatha the southerly route³². The initial Aryan state took its birth in the upparapatha {Harappa and close vicinities} which can be roughly transmitted as the modern day Grand trunk Road which is in existence for last almost two thousand years in different variation but its general orientation is still astride the mountains crossing all the five rivers of the Punjab and that of Indus and Kabul in the west and of ganges in the east. The great cities of the Aryan were Delhi as Indraprastha, Varanasi as Kasi, and Patna as Pataliputra {in the year 400 B.C.}. the life in India {the world only knew of

³¹ Imperial Gazetteer of India, Provincial series NWFP ,{government of India ,Calcutta ,1908}Volume 20, ,p-13

³² India a History John Keay,{Grover press, New York,2000} pp41-47

Sindh River till that time} was organized into republics called gana-sangha i.e. government by discussion

The history of Alexander's campaign in India in 327 B.C., are the first record of the India itself ,unfortunately there are no autobiography or original record of that expedition it self has survived and the best record is the Arrian's history of campaigns written almost three hundred years after the death of Alexander himself in the year 115 A.D. Alexander had established a city with his name Alexandria almost 25 miles north east of Kabul and it is from this base that he entered into the present day Pakistan³³ he had divided his forces into two groups one advanced through Khyber Pass under Hephaestion and Perdicas³⁴ and he personally elected the indirect route the one which probably led him through present day Kafiristan- Swat-Bajaour {Aspasians-Gurraeans- Assacenians} “ the route which followed the river Choes was rough and mountainous and the crossing of the river was no easy task”³⁵ Alexander was wounded in one of the unknown towns in the mountainous area;it is likely that he crossed the Indus upstream of present day Abbottabad and then descended down to the Taxila which is west of present

³³ Arrian The Campaigns of Alexander translated by Aubrey de Selincourt { Penguin,1971},p-194

³⁴ Alexander The Great,Yenne Bill{ palgrave,McMillan,New York,2010} pp-134-135

³⁵ Arrian,p-240

day Islamabad, Taxila has retained its millennium old name till to date. The Greeks which entered India through Khyber Pass were offered resistance by the city of Peucelaotis{ present day Peshawar} resultantly the governor of the city was killed in the battle which took place after a siege of thirty days. The time which Alexander took in all this from Alexandria to the Taxila is almost four to six weeks by any means he must have started his expedition in and around February because Arrian do mention him waging war in the snow³⁶ what is strikingly missing is the absence of Nanga Parbat or any other mountain even the famous mountain in Chitral The safeed Koh is not mention what is mention is a peak of over 12000 feet and other of 7000 feet which lies almost 75 miles north of Attock where Alexander went with his companions for ritual sacrificial but the absence of Nanga Parbat is a very serious issue because it is highly unlikely that such a land mark is missed when Alexander has walked so close to it. The Greek historians tend to bring in the Greek mythology into the Indian history by mentioning the Alexander's visit to rock of Aoronos, similar is the fate of Massaga the largest town in the neighbourhood which had over 7000 mercenaries from India same is the case with Ora and Bazira towns; now the account of Arrian is contradictory as he points that Alexander after descending down from the mountains is

³⁶ Ibid,p-194

now proceeding towards the ‘Peucelaotis which stood not far from the river’³⁷ . Taxila was occupied without any resistance rather the city and its ruler Ombhi himself associated with Alexander ,the next important milestone was the crossing of river Jhelum the ancient Hydaspes ;again it is highly critical that Alexander crossed the river from the present position but more probably went downstream as the mentioning of two islands while crossing logically directs to the downstream³⁸ . The battle with Porus is a cultural heritage of India as the historian have nothing but praised for the character of Porus ‘ a man of character he was different from the Persian Darius who fled from the battlefield.. Porus two sons died in the battle field....he looked majestic after the defeat in his over seven feet tall frame ‘³⁹. The query of Alexander ‘ what shall I do with you ‘ and Porus answer the treatment due to a king are now part of world heritage. Alexander and Porus became buddies to the extent that Alexander took campaigns to suppress the neighboring tribes on behalf of the Porus.

There are another historic events the most important being the establishing of two cities by Alexander one in the name of his horse bacchipolus who died here and other to mark the victory. Both these

³⁷ Ibid-249

³⁸ Plutarch life,p-94

³⁹ Arrian,p-280

towns are not traceable now. Alexander then move forward towards east in the pursuit of another Porus who unlike his name sake remained a thorn in Alexander's crown and most likely carry out hit and run tactics, the fact 5that Alexander crossed the Chenab close to the foothills of Himalayas as indicated by the presence of the rocks in the river indicates that Alexander went upstream from downstream, he then crossed Ravi and camped in the present day Amritsar district where he was engaged in fierce battles with the hill tribes of Sanga who took cover in their hill forts for over three days ,Greek historians have failed to name these tribes but there seems to be little doubt that they are the tribes of present day Jammu and adjoining territories inhabitants. Alexander cannot fail to take notice of the Kashmir region and the Himalayan mountains running parallel to his eastward path, again it seems highly unlikely to his character that that he even failed to send any small force to reccoinnatre the origin of the rivers he himself came up with the theory of linking the Nile with the Indus which was repudiated by his scholars in the field before he put it down in writing for his mother. The ruler of KashmirAbisares although did send his envoys but he despite Alexander's calling did not came to meet him this is the first mentioning of Kashmir in the Indian annals

” Alexander promptly sent for Abisares adding a threat that should he fail to appear he would soon see the Macedonian army and its commander in chief in an unwelcome spot”,⁴⁰ .

It will remain a mystery of the history as to the actual cause of the Alexander’s troops mutiny at Amritsar ,was it due to the fatigue as written or was it to the incessant casualties being suffered in the hands of the native tribes and warriors but Alexander did announced his intention to withdraw and as Arrian has put it the only defeat he suffered was in the hands of his own troops. The ferocity of the resistance offered to him in the Indus valley do reinforce the 5theory about the fighting capability and the ability of the Harappa culture but strangely again there is no mention of them in the greek historians record but what is recorded are very minute details the number of the boats which Alexander had for his downward journey over 2000,Alexander in his farewell gift to his friend Porus made him the king of the India with over seven nations and having over 2000 towns under his control.

Alexander’s retreat on the Hydaspas was full of danger and many a battles and skirmishes were encountered in the way although he had both banks secured with his infantry marching in some cases ahead

⁴⁰ Ibid,p-284

of his flotilla and in others following him to avert any surprise from the natives, the local forts which have been termed as the villages were reduced with violence yet the present day city of Multan and its inhabitants Mallians brought a catastrophe on the Alexander personally and over his army as well, Alexander was fatally wounded in the citadel of Multan and the casualties which were suffered by the natives between the start of his retreat from Hudaspas till the crossing of Multan are in excess of 80,000 more than suffered by any other place in India or in adjoining Afghanistan and it was not the end Alexander was constantly harassed by the riparian tribes forcing him to get down from his flotilla and pursue them on land with cavalry and suffering casualties and causing havoc on the natives yet unable to break their will to fight this continued all along the Indus which probably includes the ancient towns of Mohenjo-daro and Kot Diji as well as the tribes of Baluchistan and the eastern desert folks the forefathers of present day Rajputs. Alexander at more than two places left his troops and lieutenants on the banks to construct towns and harbours. When he reached Pattalla the present day Hyderabad or Thatta he camped and made two expeditions into the Arabian sea before settling down to travel all along the coast line towards the west with the help of the guides, this journey must have taken him from the present day Karachi because it seems improbable that Alexander took his army into the hilly

terrain adjoining the western boundary of the area around Karachi. He marched in the present day Bela, Kalat, Makran, Gwadar area with constantly under hostile population the scarcity of water was so much that Alexander's troops again mutinied for drops of water and later plead guilty and asked for clemency which was given, the monsoon rain also played havoc in which in one instance even the royal camp was washed away along with many women and children, it should be noted that that over 1,00,000 troops and camp followers were with Alexander in this retreat and almost an equal number or less left in the boats through the sea route. Alexander regarded himself lucky and offered many sacrifices enroute and at the end because Darius when he invaded India was able to leave with only seven companions.

Alexander's campaigns in India written by his own countrymen brought forward certain facts which in a way corroborates the early oral history of the India which primarily was the history of the Indus, Alexander's history brought to notice the northern area of the India as well the tribes of little account. The fighting character of the region is martial in nature as dictated by the constant battles offered to Alexander despite very high rate of attrition. It confirms the existence of the martial civilization not only in the ancient town mentioned in Vedas and which were

excavated in 20th century but also bring to the fore new town like Multan and Pattalla and adjoining tribes. The failure to locate the majority of the towns mentioned in the Greek historians' account creates serious doubt about the whole campaign and about the personality of Alexander himself, was he really a fact or a creation of Greek fantasy only the time will tell. The key factor of blue eyes of the certain races of the India which hitherto has been associating themselves with the Alexander and his conquering armies especially the people of Kafiristan and certain Pathan tribes seems to lack logic in the light of above mentioned evidence, the theory that lost soldiers of Alexander took residence in the mountains that fell in the route of his advance especially the Swat-Dir and Bajour lacks arguments because equal number of soldiers were left in the Indus Valley and along the Indus river itself and more importantly in the coastal area as well but there the people are even today black in colour and hardly ever any person is found there with blue eyes unless all such persons and their descendants were killed in the subsequent years as a mark of disgust or revenge.

Ashoka

After the retreat of Alexander the upper India came under the Chandra Gupta Maurya in 321 bc who has been quoted by many historians to be present at the

the court of Alexander at Taxila alongwith his friend and mentor Chankya Kautalya, the chankya was a Brahmin in the court of Nanda and was reportedly insulted and in retaliation was keen to take the avenger and this brought these two together and their first attempt at creating a rebellion failed however they learned from a boy eating the bread and as such planned their next move in a way that they instead of toppling the empire from centre started from the outside and were succeeded and as such the very first Indian empire of a magnitude was created and more importantly the very first treatise of politics and warfare was written by the mentor who became the vizier or the king maker, this work in Sanskrit was discovered almost two thousand years later in Madras when accidentally the palm leaves were handed over to the chief librarian however the tests reveal that the work is more than the labour and thought of one person but that has been the constant irritant and shortcoming of the Indian history however when the work is treated at par with the other works on India then one at least gets a fair idea of the working pattern of the Mauryan empire⁴¹, Chandragupta was succeeded in due time by his grandson Ashoka but before that it is recorded in history that Chandragupta was able to defeat the Greek military governors in a battle which possibly took place either on the banks of the Jhelum or the Indus and with the

⁴¹ Nehru ,p-116

account of the events it is very much possible that it was a minor affair because Chandragupta did give some elephants as a token of respect to the Greek ruler of Bactria[northern Afghanistan] and in return was accepted as the sovereign of the almost whole of Afghanistan including Kandhar, both Indian and Greek also bounded themselves in act of matrimony in which the daughter of the Greek Seleucides was given in marriage to Chandragupta, Alexander had left his viceroys in the India however not much of history is available from them one of the envoy or ambassador was Megasthenes who wrote *Indica*⁴² and like the earlier history of Alexander it is full of contradiction, Megasthenes talk of proud bearing possessed by the natives, the dionosos is again highlighted 'made his appearance from the westhead of a large army ...which suffered from heat and retired to the hills',⁴³ yet the gold digging ants and the men with eight toes in the feet who ate nothing and drink nothing who have no nostrils but orifices is something which is highly illogical and as such renders the whole history as a matter of fantasy, the biggest omission is that of Naga Parbat and other peaks it seems absolutely out of place and sense that these peaks are over looked in any of the annals of the history writing, probably the Indus was not yet trekked to its mouth which is also illogical in nature but

⁴² Megasthenes *Indica* fragments translated by

⁴³ *Ibid.*

so far there seems to be no concrete evidence of any such venture.

Ashoka enthroned in 260 bc, his greatness and his impact is not only in the vast empire which he created and left ,not only in the fact that he seems to be the very first ruler not only of India but of the known world who detested the violence and the misery which the conquest brings in the aftermath,and all this is known to us through his pillars ,his edicts his laws and orders which were engraved on the rocks in all corners of his empire and thus he has has been able to preserve the history of the India of that unknown period through a medium which is more reliable than the Greek historians account of fantasies and myths.these edicts were first attributed to asokha in 1837⁴⁴,his major edicts are spread and erected in Kandahar,shahbazgarhi near Peshawar,manshehra in the west of india with minor edict at topara,delhi,bhabru,sanchi in the centre to maski in the south,there are fourteen major rock edicts,eight minor rock edicts and inscriptions and seven major pillar edicts ,these edicts have preserved the history

On conquering kalinga the beloved of god felt remorse....slaughter,death and deportation of the people is extremely grievous to the beloved of the gods....this inscription of dhamma has been engraved so that any

⁴⁴ Keay history of india .p-88

*sons or great grand sons ...should not think of gaining new conqueststhey should only consider conquests of dhamma*⁴⁵

Over hundred thousand people were reportedly killed in this campaign of Ashoka thus it was the deadliest conflict of the history till that time and as such emperor felt a remorse, he became a Bhuddist and adopted a non violent policy or dharma as the philosophy of his life and government and this policy seems to be the driving force of the India from him onward and India had to pay a heavy price for this, it seems to be the dilemma of humanity that abstain from violence has much more serious repercussions for the society as a whole than having the violence as way of life and this was aptly proved in the coming centuries rather it will not be out of the contest to point out that for over 1500 years the India suffered from this policy which should have been the policy of all humanity but sadly it was not and still is not.

Sakas, Khushans & White Huns

The five hundred years after the death of Ashoka has been described by the historians as the ‘dark age of

⁴⁵ Ibid, p-92

India',⁴⁶ 'one of the darkest in the whole range of Indian history',⁴⁷. India after the ashoka plunged into anarchy with a wave of invaders invading in succession and on regular basis from the northern india to be more precise from the north western ,if history is to be taken as a yard stick of the past events and it is believed that it repeats itself than there is little to imagine that these invaders were nothing else but the descendent of the Aryan race which had uprooted the dravidians from the Indus valley and they did the same in these centuries ,these were the people who lived in the high plateaus of the central Asia where they lived in the nomadic style of society but one fact seems to be quite obvious that they did not share the philosophy of non violence but who knows because our knowledge of them is feeble and we can only assume that they were violent in nature and in this we are not off the mark because if we lack the evidence of their invasion in 1500 B.C., and in the centuries immediately prior and after the birth and death of Christ then our knowledge of their atrocities and love of warfare as shown by the Mongol invasion of the 12th century and the Turk slave invasion of India in the tenth century is a logical explanation for the violence which must have occurred in that era. These people and tribes were the

⁴⁶ Ibid,p-101

⁴⁷ History & Culture of the Indian People, Volume 3, Classical Age, Munshi, Majumdar & Pusalker {Bharatiya Vidya Bhavan, Bombay, 1954}, p-xlii also see Nehru , p-127

sakas,Khusahan and Parthians. The empire of the ashoka was broken down in the feudatories mainly on the fringes of the empire,Kashmir and Afghanistan which was not yet Afghanistan as it is known to us today but all along the mountains of Himalayas and the kaukasus there were independent lords who with every passing year descended down to the extent that Sakas were fully entrenched in the east of the Indus thus the boundary of Indus as the barrier between the arya varta and the invaders diminished,our knowledge about these invaders is based not on any text or rock edict but on the coins which have been unearthed so far and will be in coming years these.

Sakas ,Parthians and Pahlavas were all inter related to each other,where as Sakas are believed to be coming from the bactria the Parthians are believed to be Persian tribes,their route of invasion are also debatable with scholars citing the either Bolan or Khyber Passes as the likely routes alongwith Kashmir ⁴⁸. The invaders were not restricted to the old armies of the Greek and Persia but the Chinese tribes of Yeh-Chi also had their share they were known as Khushanas or Kanishke. They were in power over the north western part of india the

⁴⁸ Foreign influence on Ancient India,K.C.sagar{Northern Book Centre,New Delhi,1992},p-121-122.History of Ancient Iran Volume 3 Part 7, Richard Frye{Ballantine,Colchester,1984}p-178.. Ancient India Social History some interpretations{Orient longman,Hyderabad,1979}p-157

present day north Pakistan between from 78 AD onwards till 260 AD, they had Kashmir{Ki-Pin}bactria{Ta-Hia} Kabul{Kao-Fu} and India{Tien-Chu under their suzerianity, The rising power of the Persian Sassanian under Ardashir led to Kushans downfall ,sassanians were soon in control of the Balkh,Merv and Khorasan.Thus the sassanians were having the rule over Western India including makran and sind,in Punjab independent feudatories were established by the Kushan chiefs namely shilada ,Shaka and Ghadara clans apart from having seat of power in the Peshawar

The influence of religion on these was profound the only religion which at that time prospered was Bhuddism because it had the royal patronage ,the initial friction which the established Brahmins had towards the equalitarian preaching of the Bhuddha was completely overturned by the Mauryan dynasty in which the founder is reported to have died in the cave and ashoka made it a state religion the similar pattern would be repeated in the Jerusalem almost two centuries later when Christ would be initially hunted and then after almost three years after his crucufication the romans would embrace the religion as the state religion and in return the Jews would be persecuted however for thec time being thee are no records which shows the persecution of the Brahmins in the India. The first Bhuddist pilgrim or the missionary is reported to have set course for China in year 65A.D.they

were monks Dharmaraksa and Kasyapa Maranga and they set the first monastery in China⁴⁹ they followed the route of going to Peshawar- Jalalabad- Bamiyan crossing Kaucanus into Bactria and then through Pamirs round the takla Makan desert across Lop nor a journey of 3000 kilometers or 1600 miles,however these bhuddist monks also adopted a route which primarily took them all along the Indus river to the China after crossing the Karakorum mountains,one cannot paas a judgement with certainty on the time at which these monks went through this route and more so at what time in history they opted to go along the Gilgit River which joins the Indus almost at the mid of the journey from Taxila towards the China .

In all the records of the history evaluated so far the absence of any expedition towards the origin of the Indus has been missing and this vital link cause a doubdt on the authencity of tye accounts evenwhen these Bhuddist did went towards the china on this northerly route still there is no mentioning of the Nanga Parbat which is one of the highest peak in the world the omission of such a landmark is puzzling. The engravings of the Bhudda are in the present town of Gilgit and also in the skardu both these towns are over 4000 feet in elevations skardu is well over 5000 feet ,also importantly the sacred rock of the Hunza which lies at the edge of this track on the bank of Gilgit river which however at

⁴⁹ India,Keay,p-112-114.

this point is called by its name is a logical evidence of the Bhuddist presence in the region but when it happened is not certain, the sacred rock of Hunza has been called as the ‘ veritable data bank of ancient kings, cults and passing strangers’ however this is opinion of Keya is not shared by others most notably Colonel Durand who spent five years in the same area while establishing a British Agency in 1892, on the other hand the rock at Skardu is well documented ‘ It is situated at the mouth of a ravine leading upto the Deosai, a great rock thirty feet high by some fifteen feet wide...on the principal face is a figure of the seated Buddha’⁵⁰.

Under the **Samudra Gupta** all this was part of his empire, the India historians highlight the fact that it is possible to point to this with an accuracy and fullness of detail rare in ancient history⁵¹. In the year 400-411 A.D., a Chinese traveller Fa-Hien travelled in India which was being ruled by the Chandra Gupta II, {no relation with the Chandra Gupta of Maurya dynasty} Gupta was a petty chieftain who acquired and then expanded an empire which became the biggest since the Chandragupta however this Chandra Gupta II was the son of Samudra Gupta. Fa Hien narratives are the first recorded record of any person highlighting the mountainous city of the Skardu {Iskardoo} although I

⁵⁰ Making of Frontiers .Colonel Durand,p-128

⁵¹, India, Majumdar, p-12

still find it hard to believe that Fa Hien actually went and stayed in Iskardoo for the reason that he has although brought to notice the ‘venomous dragons which when provoke spit venom’ and also the difficult and rugged path he had to follow to reach the Taxila from the Skardoo and enroute he mentions of a rock 10,000 cubits in high along the Indus but still it not convincing enough of his going through the Skardu and then following the Indus all along downstream to the plains and reaching the taxila ,he for the record does not name the Skardu city rather he spoke of six countries which he entered after Khotan⁵² .{The other notable Chinese travelers which left a record of their sojourn were Hiuen Tsang 630-45 A.D., and ITsing 671-95 A.D.,}

The white Huns who were also a nomadic tribe like the sakas and the Kushanas these Hunas had migrated from their home land of China in two major groups the one headed towards the Volga and other towards the Oxus,the Hunas in the Oxus by fifth century AD were a powerful entity and from their founder attained the name of Ye-Tha,Hepthalites or Ephthalites and the Greek refered to them as White Huns⁵³, they were initially repulsed during the time of sakanda Gupta

⁵² A Record of Buddhistic Kingdoms the Chinese Monk Fa Hien of his travels in India & Ceylon A.D., 399-414, translated and annotated by James Legge, professor of Chinese in Oxford university{Oxford,1886}pp 21-26.

⁵³ . India ,Majumdar,p-34 also see Keay ,p-117-134

in 460 AD when they were defeated probably near Taxila because they already had the Gandhara under their control, another army of the same Huns had also attacked the Persians and they were able to kill the king and capture the throne of Persia in 484, there is uncertainty as to whether the defeated Huns went to Iran or they stayed in India as the previous all defeated armies did so, the conduct of war at that time is shrouded in mystery because the Indian historians do mention of inflicting a crushing defeat yet keeping in mind the philosophy of Dharma it is not beyond reason to believe that the Huns were allowed to retain a certain area with them in another hypothesis it is very difficult to finish off an army in totality had that been the case it would have been part of the history, the Huns were now fully established at Balkh before they made their next move towards India; in 510 under their leader Torramana they came down through the Kashmir valley and routed the Indian military near Gwalior which indicates that they had the territory west of Indus under their control already, Toramanna thus becomes the first of the foreign ruler to have a large Indian territory under his control he had United Provinces, Kashmir, Rajputana and Punjab and Madhya Pradesh and after the death of Torramanna his son Mihirakula ruled not only India but Ceylon and southern India which makes him the most powerful Indian emperor of all time with Sialkot as the capital which is at the base of Kashmir therefore it leads to the

deduction that Kashmir became the base of these Huns probably because of the weather and more importantly it kept their rear protected however it was their defeat from the joint Persian and turks in 563-567 on the Oxus which finished their rule in India ,they also suffered a military defeat from the Maukharis of India ,however again keeping the past history as the guideline it is logical to believe that these Huns settled down in the India and the mountainous territory therefore the theory of the blue eyed generations of the present day Pakistan northern areas is not only linked to the Greek soldiers but also with the Huns.

Islamic World

Muhammad was born in 571 A.D., his father died before his birth and he was raised by his relatives as a young man he travelled for business with the caravans and it was in this married his owner of caravans Khadija who was a decade elder to him and who by most accounts seems to be of Jewish origin and thus the circumcision of the Muhammad leads to that conclusion it was in his fortieth year that Muhammad received the divine call and this call and message was not different from the existing Judaism which in reality revolves around oneness of God, Muhammad was persecuted and so were his followers whom many migrated to the

neighboring Abyssinia where they got sanctuary under a Christian king and when the tribes went to seek these Muslims back and to put forward their claim they alleged that these Muslims do not believe in Christian and on this the Muslims replied that they do believe that Christ is the spirit of God and from this point on ward Muslims and Christians enjoyed a healthy and mutual peaceful co-existence. On the other hand the Jews of Medina came to the rescue of Prophet and invited him to migrate from Mecca where he was living among his kinsmen but who were hostile to his monotheistic message based upon the equality of mankind. Muhammad migrated to Median in the year.... And from this date onward the Muslim calendar originates {Hijra or A.H.} Muhammad had an exciting life in the Media he was free to preach his religion and also to establish a kind of Islamic republic with in this period the tribes of Mecca attacked twice on Medina and decisive battles of Badr and Khannaq{ditch}were fought all in all Muhammad himself lead in as many as thirteen campaigns . The relations with Jews took a worst turn when Muslims attacked their stronghold of Khaiber and by religious creed the Jews were declared that they cannot become a friend of a Muslim although in strict terms it is still lenient as no enmity has been declared. Muhammad finally entered Mecca in a triumph and very soon he left on final abode in the year.....

Islam almost in every field is an advanced version of Judaism and Christianity which by itself is a modern version of the Judaism. The laws of Islam does not vary much from the laws of Moses as both detest eating of pig meat idolatry and adultery, whereas the punishment for an adulteress is death in Judaism the same is applicable in Islam, the difference lies in the extremity of the laws whereas in Judaism the King Solomon had seven hundred wives ,Islam restricted it to four however in term of idolatry the reaction of both is same, Christianity does not change much in nature from the Judaism after all the Jesus said ‘ I have not come here to change anythingeverything which was said before even the comma stands as it is’ the one change that is visible in Christianity as compare to the Judaism is the tolerance of the adulteress women ,Islam and Muslims benefitted both from Judaism and Christianity ,Prophet’s first wife Khadija was a Jew and prophet himself was circumcised and every Muslim is circumcised even today although it is not written or given as a law in the Koran yet it is one thing which is common between a Muslim and a Jew. Thus Muslims had a very good rapport with both Abrahamic religions however the political environment of Medina pitched Muslims against the Jews which resulted in fierce battles between these two and Jews were exterminated from the Muslim world in a social manner, they were allowed more freedom and peace within the Islamic world as

compare to what they were allowed under the Christian world in the relative time span. Christians on the other hand suffered no such violence during their early days in the hands of Jews that the hate which they have for Jews is paramount in their creed.

The rise of Islamic world is spectacular in every sense, within two decades after the death of the Muhammad Islamic forces had conquered Egypt, Iraq and Syria and finally Persia were also overthrown. But Islam itself by then had been divided into the sectarian issues with a large majority of the Muslims supporting the fourth caliph Ali Ibn talib who was also the son in law of the Prophet Muhammad{Pbuh}and there was a massive support for the wife of the Prophet Aisha as well the result was the first civil war in Islam when army of Muslims under these two met at in the year ,Ali at that time was the caliph, later Aisha after her defeat retreated to the city of Medina but another issue erupted with a companion of the Prophet Muawwiya claimed for the caliphate he was already the governor of Syria,deep inside were the tribal rivalries that existed in Arabia before the Prophet Muhammad {pbuh} spread his message of Islam which by and large is based upon equality and oneness of god, Coming back to the time of Ali and Muaawiyah,a truce was established between the two with almost two parallel caliphate of two leading tribes of Arabia Quraish and Banu..... this did not last

long as Ali was martyred in the mosque of Kofa in the year.... Again nothing surprising as the last two caliphs {Umar and Usman} were also removed from caliphate in the similar manner. After the death of Ali the Muwaiyyah established his control and Ali's eldest son Hassan gave up his claim on the caliphate and opted for a peaceful life in Mecca, in another decade the Muwayyih also died and now his son Yazid occupied the caliphate, Islamic empire had spread by this time to an all-time high, with borders touching Africa and Central Asia, it was in the yearthat youngest son of Ali Husain started his campaign for the caliphate and marched towards Kofa with his followers numbering not more than two hundred mainly consisting of his family members, near Karbala the Yazid's forces annihilated them with only few members of the family surviving, it shocked the Islamic world to its roots and from here a new sect took its birth the people who believed in the righteousness of Ali and later his son Hussein's claim to the caliphate they were called Shia or friends of Ali⁵⁴, within these Shias there emerged many another factions , one which had the faith in twelve Imams and the other which believed that the imamate is a living thing and as such they believed in the sixth imam's son

⁵⁴ Bombay high court reports ,reports decided in the high court of Bombay 1866,Daya Muhammad & others Vs. Muhammad Hussein and others ,p-333 also see gazetteer of Sind by E.W.Aitkin 1817 and 1907 edition ,p-160

Ismail who died before his father the follower of Ismail are called Ismailis.

The Islamic rule underwent turbulent time on one hand it expanded itself under the Umayyad caliph mawaiyah on the other hand the tribal rift became deeper ,the people of mecca and medina still opposed the rule of Mawiyah and had in fact elected the son Zubair who was killed in the battle of camel, after the death of mawiyah his son Yazid came to caliphate and after him his son mawiyah second but he lasted only few months and at that time the people of mecca raised the caliphate in the name of Zubair ,there were all the chances that the caliphate may return back to Mecca or Arabia but the power politics of Syria did not let it happen and it remained within the Ummayaad clan although byb this time it itself have divided into two rival factions of Kais and kalb and Marwan ruled for over twenty years with peace and at his death again the rebellious was raised at mecca and at this point send his best man Hajjaj who sieged the Mecca and finally put the issue of caliphate and the life of zubair both at end